

THE FIRM BANK.

Dr. Stevens.—The first few verses of the following poem were quoted with great delight, by Dr. Palmer, of New York, at the late Eastham Camp-meeting, as excited a desire in many who heard him to see the remaining portion. In the hope that they will not only gratify those who heard him, but inspire in all your readers a larger faith, I forward them for publication. They are supposed to have been written by the Rev. Rowland Hill, at a time when public credit in Great Britain was shaken by the failure of several banks.

C. C. MURKIN.

I have a never failing Bank,
A more than golden store,
No earthly bank is half so rich,
How then can I be poor?

When my stock is spent and gone,
And I without a groat,
I'm glad to hasten to my Bank,
And beg a little note.

Sometimes my banker smiling says,
"Why don't you offer come!
And when you draw a little note,
Why not a larger sum?"

"Why live so niggardly and poor?
Your Bank contains a plenty;
Why come and take a one pound note,
When you might have a twenty?"

"Yes, twenty thousand, ten times told,
Is but a trifling sum,
To what your Father has laid up,
Secure in Christ, his Son."

Since, then, my Banker is so rich,
I have no cause to borrow,
I live upon my cash to-day,
And draw again to-morrow.

I've been a thousand times before,
And never was rejected,
Sometimes my Banker gives me more
Than asked for or expected.

Sometimes I've felt a little proud,
I've managed things so clever;
But, ah! before the day was gone,
I've felt as poor as ever.

Sometimes with bladders in my face,
Just at the door I stand;
I know if Moses keeps me back,
I surely must be damned.

Should all the banks of Britain break,
The Bank of England smash,
Bring in your notes to Zion's Bank,
You'll surely have your cash.

And if you have but one small note,
Fear not to bring it in;
Come boldly to the Bank of Grace—
The Banker is within.

All forged notes will be refused,
Man's merits are rejected;
There's not a single note will pass,
That God has not accepted.

"Tis only those beloved by God,
Redeemed by precious blood,
That ever had a note to bring—
Those are the gifts of God."

Though thousand ransomed souls may say
"They have no notes at all,
Because they feel the plague of sin,
So ruined by the fall—"

This Bank is full of precious notes,
All signed, and sealed, and free;
Though many doubting souls may say,
"There is not one for me."

Base unbeliefs will lead the child,
To say the soul who feels self-lost,
These notes belong to you.

The leper had a little note,
"Lord, if thou wilt, thou canst,"
The Banker smiled this little note,
And healed the sickly man.

We read of one young man, indeed,
Whose riches did abound;
But in the Banker's Book of Grace
This man was never found.

But see the wretched dying thief,
Hung by the Banker's side,
He cried, "Dear Lord, remember me,"
He got his cash, and died.

OLIVER CROMWELL.

Dear Brother Stevens.—The perusal of D'Aubigne's Defence of Cromwell, has given me unutterable pleasure. Your readers need not fear, however, that I shall inflict on them a review of the work, but I wish to give utterance to a few thoughts, which may introduce this profitable visitor to some who might not otherwise give him admittance.

The great Historian of the Reformation, and defender of Protestantism, enters upon the work on *amors*, and by sketching the Protector's private life, his *Parliamentary* life, and *Protectorate*, shows most conclusively that "he was a great man, and a Christian."

After mentioning some of the leading Puritans, he says, "In the midst of them all was Oliver, modest, devout, conscientious, and seriously intent to make his calling and election sure." From his early youth he possessed true seriousness. He fervently devoted himself to the work of Christian piety.

"An important work, as we have seen, was finished by Oliver during the nine or ten years of his marriage and seclusion, that intervened between his marriage and his obtaining a seat in Parliament. Milton, who knew him well, says of him: 'He had grown up in peace and privacy at home, silently cherishing in his heart a confidence in God, and a magnanimity well adapted to the solemn times that were approaching. Although of ripe years, he had not yet stepped forward into public life, and nothing so much distinguished him from all around, as the cultivation of a pure religion, and the integrity of his life.'

"Oliver was henceforth a Christian in earnest. He had been called by God to the knowledge of Jesus Christ; his mind had been enlightened, and his heart renewed; the great Word, to which so many souls despair, or at least neglect, had been revealed to him, and he had been delivered from the penalty of sin, and from the dominion of evil. A new life had been given him a new life. He was at peace with God; he possessed the spirit of adoption, and an easy access to the throne of grace. From that time he became a man of prayer, and he died in prayer."—Pp. 31, 32.

Cromwell's religion shows out undimmed in every relation of his life; as Carlyle remarked, "a Christian man not on Sundays only, but on

all days, in all places, and in all cases." The Earl of Essex, as a General, had been unsuccessful, and Oliver said, "I will remedy that. I will raise men who will have the fear of God before their eyes, and will bring some conscience to what they do; and I promise you they shall not be beaten." Such an army he raised, and they were "never beaten." "From that hour the course of events was changed," says the Defender; "it was not long before Cromwell's moral and religious character manifested itself in the army, and especially, as soon as he was surrounded with persons animated by the same faith. 'His strict and unsocial humor,'—it is by such terms that men are often pleased unjustly to designate that Christian spirit to which they are strangers.—His strict and unsocial humor, would not allow him to keep company with the other officers in their jollities and excesses, which, adds Clarendon, 'often made him ridiculous and contemptible.' There is nothing more characteristic than the judgment here passed on Cromwell. * * * If Oliver had been a gambler, and a drunkard, if he had practised the perfidious art of seducing innocence, if he had taken part in jollities and excesses, it would have all been very well; he would have been a good Cavalier. These are the men whom the world loves, and for whom historians and romance writers keep all their favor. But he loved the assentings of the saints, according to St. Paul's command. * * * From that hour he held a contemptible man, and for two hundred years, all the service, imitating men of historians, have continued to repeat this absurdity, not to say impiety."—Pp. 50, 51.

Let us see how such Christian soldiers died. Cromwell to Col. W. wrote, "Sir, God hath taken away your eldest son, by a cannon shot. It broke his leg. We were necessitated to have it cut off, whereof he died. Sir, you know my own trials this way, but the Lord supported me in this, that the Lord took him into the happiness we all part for, and live for. There is your precious child, full of glory, never to know sin, or sorrow, any more. He was a gallant young man, exceedingly gracious. God give you his comfort. Before his death he was so full of his comfort, that to Frank Russell, and myself, he could not express it, it was so great above his pain. * * * This he said to us. Truly he was exceedingly beloved in the army, of all that knew him. But few knew him, for he was a precious young man, fit for God. You have cause to bless the Lord. He is a glorious saint in heaven; wherein you ought exceedingly to rejoice. Let this drink up your sorrow," &c. &c.

D'Aubigne remarks: "This letter bears indubitable marks of a soldier's bluntness, but also of the sympathy of a child of God."—Pp. 54, 55.

The seal of approbation is not set on all that Cromwell did; but all must admit, with the French historian, that "the usurpation of this great man, was a glorious one." He made, as he said he would, "the name of an Englishman as great as that of a Roman ever was."

The great commission of Oliver Cromwell, was to deduce from a living Christianity the principles of civil liberty, and by presenting them to the world, embodied in the Commonwealth, he vastly checked Romanism, and Absolutism, and laid the world under a debt of gratitude almost infinite. Says D'Aubigne in his concluding chapter: "In the seventeenth century there were but two men: Louis XIV., and Oliver Cromwell; the former, respecting absolutism, and Roman Catholicism; the latter, evangelical Christianity, and liberty. * * * Between them—between their systems, if not between their persons—the struggle was fought; and the victory, although slow, and long disputed, particularly in France, remained with Oliver. They are the representatives of two principles—of two worlds. The two gigantic figures are each raised on a lofty pedestal; and their shadows fall not only on their own age, but extend over all future times.

It was not a *feather in his cap*, that occupied Oliver's mind; he was fighting the great battle against the papacy and royalty of the middle ages—the greatest that history has had to decide since the establishment of Christianity, and the struggle of the Reformation. The result of that battle, was the deliverance of the present age, and of ages yet to come. Without Cromwell, humanly speaking, liberty would have been lost, not only to England, but to Europe."

The extracts that I have made, speak more effectually for the work than any thing I could say. I have no doubt it will be extensively read, and render efficient aid to the cause of Protestantism, which is the cause of God. If this article shall add one to the list of its readers, I shall have been an instrument of communicating at least as much of pleasure, as the writing of it has cost me of weariness.

Farmington, Sept. 10, 1847.

HOLINESS.

Not having seen many articles, for some time past, in our beloved Herald, on the subject of holiness, I would respectfully suggest to those who are experimentally taught in the deep things of God, to communicate something of their views and experience to the readers of the Herald. For one, I read and hear with eagerness, on this soul-inspiring theme, and there are many others who accord with me in this sentiment. There is no danger of this sweet theme becoming stale, or insipid, to the pious heart. The more we know of God, the more we wish to know—and the more, blessed be God, we may know, till "our hearts are assured before him."

But how we may know, and feel, the life-giving energy of this principle, has been, and still is, the anxious inquiry of many sincere hearts. Both in the ministry, and membership, we are constantly met with difficulties, when this subject is pressed upon the attention of such as know it not experimentally. I believe it the imperative duty of all such Christians, to get their difficulties solved at once, and for ever. Till this is done, they will be "ever learning, and never able to come to the knowledge of the truth."

Should the eye of any one rest upon this article who feels sincerely anxious to come up to his high privilege, permit the writer to ask, *Has* thou a fixed and unalterable purpose, to seek with all thy heart for this high attainment? If so, are you conscious, in the next place, that every faculty and power of your soul, body, and spirit, and every thing that concerns you, or relates to you, is fully, so far as you know, submitted to God? This is an important step, and one that must be taken before we can fully know that Christ "abideth in us," by the Spirit, which he hath given us,—not which he shall, but which he "hath" (in the present tense) given us.

Pause upon this point awhile. Am I conscious of this entire submission? Admitting this in the case, we are then to believe that *God does now accept us* for Christ's sake, because he hath promised to do so. Now there are given unto such souls, "exceeding great and precious promises." These, it is the mind of the Spirit to reveal, or make known unto us. "For the Spirit

reneweth all things, yea, the deep things of God," and shows us "the things that are freely given to us of God." But this is not enough; the provision and the gift of these rich blessings, will do us no good, unless we receive and appropriate them to our use. We are told "the kingdom of Heaven suffereth violence, and the violent take it by force." This is evidently the violence of faith. Again, we are commanded to "fight the good fight of faith, and lay hold on eternal life." Here, a strong effort to believe, and that continuously; seems to be required. The term fight, denotes action, but it is spiritual action, mainly. Paul expresses this, when he says, "I have fought the good fight, I have kept the faith." His life is an exhibition of the principle of faith which we wish to present. If we would "be strong in God, and the power of his might," we must, like Paul, "fight the good fight of faith," and be content to live always like babes, upon milk. It is our privilege "to be strengthened with might by his spirit in the inner man." Then shall we be enabled "to comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, and is filled with all the fullness of God." The Lord pour upon us the divine spirit of power, to seek and to know "all things pertaining unto life and godliness, through the knowledge of Him that hath called us to glory and virtue." B. S.

For the Herald and Journal.

MINISTERIAL TRIALS.

I begin to think Congregational preachers have a worse time of it than Lutherans. The frequent settlements and unsettlements of the former, are all "diseased action;" while with the latter, it is all reduced to order, and system. The former lose their employment—the latter, never. The former have to preach to please a certain influential deacon, or rich man in the parish, or "go." The latter, if they won't receive him in "one city," he can go, "orderly," to "another," at the year's end.

The former cannot preach over old sermons to hearers of good memory, without being talked about by them; the latter, can preach *again* the same text, in a new circuit, and improve upon it. The language and manners of the former soon become an old story, to one people; the latter becomes a *new* man to his people, every two years. The people of the former have "my minister," and scarce know any other; the people of the latter are served with a good variety of talent, and gifts, all in a few years, and they become better judges of ministers than the former, and their ministers are, or may be, better judges of mankind.

A LAYMAN.

BENEVOLENT OBJECTS—AGAIN.

It was suggested in the Herald, a few weeks since, that an effort be made to have a universal subscription or contribution among our people, for each of the benevolent objects presented by the Conference to their notice. The plan proposed, was, that the preacher in charge procure a little book, suitable to carry in his pocket, and enter the names of all the members on the left of six columns, headed Bible cause, Wesleyan Education Society, and so on to the end of the list of benevolent objects, adopted by our Conference. It was further suggested that he make that little book, thus arranged, a part of his travelling apparatus, and that he present it to each of his members and solicit a subscription to each of the objects, so as to fill all the blanks opposite each name. It was thought if a sermon were to be preached preparatory to this operation, explaining the several objects, and suitable remarks were to be made at the time of application, we have few so poor, or covetous, or prejudiced, that they would not contribute a trifle, or at least, for each of them it was the opinion of the writer, that the poorest among us would contribute to them all, at least the trifling sum of fifty cents. And it was shown if this amount were to be collected from each member, though none should give a farthing more, it would give us an aggregate subscription to benevolence such as we never received. It was also suggested, that collecting this amount from each of the poorest and least prompt in these notions, and an ordinary sum from others who give much more annually from fixed principle, we should have a sum that would far exceed all previous collections, and greatly increase our means of usefulness. The only difficulty discovered in the project was the additional labor imposed upon the preachers—for we certainly have few members who will not spare fifty cents a year for all these interests, if personally solicited. Who will not give five cents to the Bible cause, or twenty-five to the great missionary enterprise? And who have we among us so prejudiced that he will not give his minister five cents for the Biblical Institute, or Wesleyan Education Society? We should regard such a one as an object of commiseration. His confidence in the wisdom of his ministerial brethren must be very feeble, if he cannot trust them with the appropriation of so paltry a sum, though he might seriously doubt the policy of the project. It is sure to give to a worthless object, that not to aid a good one. The Conference, after due deliberation, have adopted six objects, all in part, if not in name, approved by the evangelical world. Those which are old and tried, will meet with no difficulty, and so trifling is the sum solicited for those which are young and unestablished, it is cheaper to sustain them as an experiment, than to run the risk of neglecting duty in withholding.

And in regard to the additional labor the plan imposes upon the preachers, it is not an insuperable difficulty. The truth is, our charges are generally small, a preacher has time for this and all other duties. And in those cases where there is a numerous membership, he may call to his aid efficient helpers. Nothing great and noble can be accomplished without effort. Effort is what we now want. Plans are cheap things. We have had too many of them. A self-operating plan is an impossibility. Our true policy is to press our present plans as they are and our people need informing, stimulating, expanding. Let every preacher agitate the various objects, not to get a large sum from each, but to get *something*. A mile from each of our fourteen thousand church members will show the New England Conference liberal beyond precedent.

But I must close, or I shall be too long to read. The principal design of my writing was, to call attention to several of our benevolent objects which have been least esteemed, if, indeed, they have been esteemed at all. I desired to say to brethren if they wish able ministers, they must co-operate with God in raising them up. God will not surrender his right of calling men to the holy office, but he makes it our duty to pay him to send forth more. So, I believe, he would have us to aid them in preparing for the work. I have nothing to say in favor of idlers, or unworthy candidates—not a word. The members of the Wesleyan Education Society, and the Biblical Institute, cannot regard too rigidly against such importations. But there are worthy young men, men of piety and genius, who need our help, and the cause of God and Methodism requires that they have it. One young man is now toiling in a factory to get means to carry him on in his studies. It will take him years to complete what might have been accomplished in half the time, had he received a little aid. Another of my acquaintance, who ought to perform in the shortest time possible, is wasting his time and energies in earning the means. He prefers to sit not preaching at all, or to preaching with utterable preparation. But how much better would be for the church, by the contribution of a few cents from each member, to give these men the necessary aid! If we were to respond to these and other calls of divine Providence in this regard, we should see young men in ample numbers going forth to reap the Lord's harvest. The price of the least of our luxuries, from all our members, to each of these objects, would sustain twenty-five candidates in their preparatory studies. Who will hesitate? Who will run the fearful hazard of keeping back one of God's called men. I hope application will be made to *every member* of the church for a subscription to all the objects proposed, and let the responsibility of it belong.

Worcester, Sept. 8, 1847. J. PORTER.

but now, poor youth, his tone was changed: "It is now too late! my damnation is sealed!"—Thus, by too soon and too late souls are deceived and driven to destruction.

PAOV. 1:24-26.—Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh.

For the Herald and Journal.

WESLEYAN CONFERENCE.

Dear Br. Stevens,—I have recently received a paper from England, containing interesting intelligence relating to the British Conference, from which I will make the following extract, to be placed at your disposal:

Who are now to be admitted as ministers, into full connection with the Conference? It was found that thirty-one young men had honorably completed the period of their probation, and were recommended, by their several District meetings, to the reception of the Conference, subject to the usual examinations.

What young men have been recommended by the several District meetings, as candidates for the ministry? About seventy candidates have been accepted, and will either be favored with the advantages of the Theological Institution, or, if the necessities of the work should call for it, appear at once, (in some instances at least,) to active service.

The next subject was the solemn inquiry, "What ministers have died since the last Conference?"

The Districts were called over in order, and the following returns made:

IN ENGLAND—SEVENTEEN.

Name.	Age.	Date of Death.	When Minis. Commenced.
Joseph Gottlieb,	June, 1847		1807
James Barley,	Nov. 12, 1846		1796
James Hirst,	33 Jan. 12, 1847		1839
John H. Adams,	58 Dec. 15, 1846		1815
William Clough,	48 Dec. 10, 1846		1823
Samuel Webb,	65 Feb. 25, 1847		1808
Richard Smedley,	74 Feb. 20, 1847		1806
John Nichol,	70 April 21, 1847		1799
William Leach,	68 Sept. 4, 1846		1799
Matthew Lamb,	85 March 2, 1847		1783
James Nichol, 1st,	38 March 29, 1847		1823
Robert Pilley,	64 Feb. 27, 1847,		1803
Martin Vaughan,	85		1796
John Turner,	59 March 19, 1847		1811
Jonathan Turner,	59 March 22, 1847		1811
Joseph Jackson, 1st,	55 Nov. 28, 1846		1816
James Houghton,	37 July 21, 1847		1839

IN IRELAND—FOUR.

Name.	Age.	Date of Death.	When Minis. Commenced.
David Waugh,	72 Feb. 21, 1847		1800
Richard Price,	63 March 1, 1847		1800
Andrew Hamilton,	77 April 4, 1847		1829
Fussey Tuckwell,	61 June 3, 1847		1782

ON THE FOREIGN STATIONS—FIVE.

Name.	Age.	Date of Death.	When Minis. Commenced.
Francis Wilson,	March 4, 1846		1838
Samuel Palmer,	May 15, 1846		1826
James Evans,	Nov. 25, 1846		1834
Wm. H. Hunt,	Jan. 30, 1847		1840
James Wallace,	April 21, 1847		1845

The demise of these "ambassadors of the cross," gives fresh attestation to that solemn truth of holy writ, "It is appointed unto man once to die," and, yet, at the same time, the above furnishes us with instances of longevity, and long continued service in the Redeemer's cause, as, perhaps, are not to be met with in any other community of men, or among any other class or denomination of Christian ministers.

Of those on foreign stations, and of three in England, nothing is said in regard to the age at which they died. This leaves eighteen whose ages are given, the aggregate of whose years is 1100, or an average to each individual of sixty-one years. Still confining ourselves to England and Ireland, we will take another view of these "illustrious worthies." We will glance at the period during which the twenty-one exercised their ministry; its aggregate—simple enumeration—tells us was 776 years, giving to each a "Watchman" an average "standing" of near thirty-seven years on "Zion's walls." Not daring from personal knowledge, in consequence of my brief acquaintance with Methodism this side the Atlantic, to contrast the period of service rendered to the church of Christ, by the preachers of the British Conference, and those of our own Conferences, one well competent to state the case shall speak for me. Dr. Peck says, "with them, (British brethren,) the proportion of preachers who have been in the travelling ministry fifty years is one to forty-four; with us, one to one hundred and eighty-six."

What cause, or causes, can be assigned for this striking difference? Different individuals might assign different causes. In my opinion two causes may be assigned as being at the root of the whole difference, viz., the contrast seen in regard to pecuniary matters between the two bodies, and the different manner of attending to the discharge of duties connected with their "high calling." In this country the way is so fairly opened for every one to obtain, not merely a livelihood, but even an independence, to a man with a numerous and rising family, and with the small pittance for their education and support, which it is well known our preachers receive, the temptation to locate is powerful; how many yield to the temptation, let the history of our itinerancy answer. Every such location takes from the period of the itinerant life amongst us.

With the ample provision made for their temporal wants, (being about one pound for our dollar,) our British brethren have nothing to gain, even in a pecuniary point of view, by a location; hence the reasons so few locate amongst them, and hence the length of their itinerant career. With regard to the different manner of doing the work. I allude merely to what has already been so ably discussed through our editorial columns, "Circuits and Stations." The difference required in the amount of study, for supplying one or the other, is best known to those who have tried both modes. Whilst we are required, at one and the same time, to give the first and last edition, of from two to five productions per week, our English brethren are, perhaps, giving the tenth edition of each verbal publication, for which they claim authorship; and whilst we are pent up in our contracted study, perhaps as stunted in its dimensions as Henry Kirk White's, (if, indeed, we are so highly privileged as to get even that,) gasping for the slightest breath of air, they have mounted "Jack," and are trotting over smooth roads to a "country appointment," feasting their eyes, as they go along, upon the most delightful scenery, and invigorating both soul and body by a free, full, and frequent breathing in a clear and pure atmosphere. No wonder that such men live and labor so long; no wonder that the gifted and discerning Dr. Fisk "thought to himself, when he saw them assembled in Conference, you are the happiest countenanced and best fed men I ever saw in my life." One might think you had been selected by the nation for some office, where corruption was the matter of the qualifications for the appointment, but, however, as this is not the case, we must conclude you have become fat after you were appointed."

From Field's Scripture Illustrations.

TOO SOON AND TOO LATE.

I recently heard of a young man who had lived a notoriously wicked life; he was prostrated by sickness on what proved to be his death-bed. When first taken ill, he was visited by some pious neighbors, who, with affectionate earnestness, urged him to immediate repentance. "O, no," said he, "it is too soon; I shall soon get well again." They left him, and at the end of one week repeated their visit, and again exhorted him to repent and turn to God. "No," said he, "it is still too soon; when I recover, my friends and companions will laugh at me; how shall I endure their scoffs and sneers? I shall never hear the last of it." They called a third time, and still besought him to have mercy on himself, and give his heart to God ere life should end;

I believe we need not look for this great contrast, between these two classes of preachers, arising from any other causes, than those already given. Were the same course pursued towards our preachers, and by our preachers, I believe there would be found amongst us a class of men as capable of labor, toil, and endurance; a class of men who would carry to their graves, heads as hoary and honored, as our British brethren.

The first race of Methodist preachers in this country, were of such a stamp. Yes, even in the absence of many of the comforts enjoyed by the class with whom they are compared. These pioneers gave ample evidence that "circuit riding" will give a corpulent frame, a rugged constitution, and a happy old age. An extract from Jesse Lee's "Journal," is in confirmation of what we here assert:—"After we had finished at Conference, 1779, four of the largest preachers amongst us went to a friend's store and were weighed. My weight was 259 lbs., Seely Dunn's, 252 lbs., Thomas Lucas, 245 lbs., Thomas F. Sargent, 220 lbs.; in all, 976 lbs. A wonderful weight for four Methodist preachers, and all to travel on horseback. A problem for the solution of the advocates for 'stations'—'What amount was contributed towards this 'wonderful weight,' by 'traveling on horseback.' I 'guess' if these four men had been put together on the same scale, and double that number of some of us in the opposite scale, the preponderance would have been such that we should have been 'hung up to dry.' Come, Br. Stevens, let us have a little more editorial about the 'circuit stations,' no one communication is sufficient to point out all its advantages. When I first took up my pen I had not thought to have said a word upon this subject, but unbidden my thoughts have run into this channel. You will treat the truant just as you think they deserve.

Yours, &c.,
RICHARD DONKERLEY.

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Wm. H. Hunt,	Jan. 30, 1847		1840
James Wallace,	April 21, 1847		1845

The demise of these "ambassadors of the cross," gives fresh attestation to that solemn truth of holy writ, "It is appointed unto man once to die," and, yet, at the same time, the above furnishes us with instances of longevity, and long continued service in the Redeemer's cause, as, perhaps, are not to be met with in any other community of men, or among any other class or denomination of Christian ministers.

Of those on foreign stations, and of three in England, nothing is said in regard to the age at which they died. This leaves eighteen whose ages are given, the aggregate of whose years is 1100, or an average to each individual of sixty-one years. Still confining ourselves to England and Ireland, we will take another view of these "illustrious worthies." We will glance at the period during which the twenty-one exercised their ministry; its aggregate—simple enumeration—tells us was 776 years, giving to each a "Watchman" an average "standing" of near thirty-seven years on "Zion's walls." Not daring from personal knowledge, in consequence of my brief acquaintance with Methodism this side the Atlantic, to contrast the period of service rendered to the church of Christ, by the preachers of the British Conference, and those of our own Conferences, one well competent to state the case shall speak for me. Dr. Peck says, "with them, (British brethren,) the proportion of preachers who have been in the travelling ministry fifty years is one to forty-four; with us, one to one hundred and eighty-six."

What cause, or causes, can be assigned for this striking difference? Different individuals might assign different causes. In my opinion two causes may be assigned as being at the root of the whole difference, viz., the contrast seen in regard to pecuniary matters between the two bodies, and the different manner of attending to the discharge of duties connected with their "high calling." In this country the way is so fairly opened for every one to obtain, not merely a livelihood, but even an independence, to a man with a numerous and rising family, and with the small pittance for their education and support, which it is well known our preachers receive, the temptation to locate is powerful; how many yield to the temptation, let the history of our itinerancy answer. Every such location takes from the period of the itinerant life amongst us.

With the ample provision made for their temporal wants, (being about one pound for our dollar,)

For the Herald and Journal.

EASTHAM CAMP-MEETING—ITS REGULATIONS.

Br. Stevens.—I have had the privilege of attending for the first time, the late meeting at the Millennial Grove, and by your permission, I wish to state a few facts relative to the government and order of the meeting, which, I believe, if universally adopted by such meetings, would be of great utility in promoting the interest of the meeting, and would, at the same time, do away many of the objections urged against this valuable means of grace. One evil, which has prevailed to a greater or less extent at all the camp-meetings, is the want of uniformity in the time of holding the prayer-meetings in the several tents. Where there is no rule to regulate this, some of the tents will commence their exercises before it is convenient for others to commence, and as the voice of prayer and praise is heard, there will be a rush to the tent, the tent will be crowded, those engaged in worship will be disturbed by the crowd, brethren who have come from other tents, witnessing the struggle and distress of some present, will commence praying, without knowing any thing of the particulars of the case—whether for prayer for mourners seeking justification, or believers seeking sanctification. Hence, their prayers are inappropriate, and not directed to the point, the object for which prayer was commenced by the tent's company is lost sight of, and confusion and disappointment is the result; whereas, had there been no disturbance by the crowd, the object for which prayer was commenced would have been kept in view, and the result might have been the conversion or sanctification of souls.

In proportion as these tents are crowded, others are vacated, and often to such an extent that there is no exercise in several of the tents, during the time set apart for that purpose. This is a very common, and a very serious evil, and is fraught with disastrous consequences.

This evil, so common at other camp-meetings, is principally, if not wholly, obtained at the Eastham meeting, by the introduction of a rule directly upon that point. The rule is this:—Prayer-meetings, in all the tents, at 8 o'clock, A. M., at 1, and 6 o'clock, P. M., and at the close of the services at the stand, in the evening. This rule has been strictly observed, and there is a special request by the Presiding Elder that all should stay at home in their own tent, and attend to their own meetings.

It will readily be seen that the observance of the above rule will be a complete prevention of this evil, and I most sincerely hope that our brethren in this and other States will adopt this excellent rule, and be governed by it.

Another evil, of less magnitude, but still very annoying, prevails very extensively, if not universally. It is not for want of a rule bearing upon the point, but it is the total violation of a rule which, I believe, is universally adopted. The rule is this:—At ten o'clock in the evening the bell will ring at the stand, at which time all exercises in the tents will cease, and all retire to rest, and remain silent until the bell is again rung at the stand, at five o'clock in the morning. The observance of this rule is very necessary, that all may have the privilege of obtaining the necessary amount of sleep, and thus be prepared for the duties of the ensuing day. But this rule, so far as my knowledge extends, has been almost universally violated.

In some tents, prayer, singing, and exhortation are continued until midnight, and often much later; and when at last all become silent and still, and needful slumber has closed all eyes, some few reckless individuals, regardless of the first principles of Christianity, "to love their neighbor as themselves," and "to obey those who have the rule over them," will rouse up hours before the ringing of the morning bell, and commence singing, praying, and shouting, and thus disturb the slumber and rest of those who are in campment, perhaps one or two thousand persons, who, of course, will have no more rest that night, and are thus unfitted for the worship and duties of the succeeding day.

Such individuals seem to imagine that if their worship proceedings have but the semblance of worship, they may violate, with impunity, any principle of justice and right, and may disregard even the common courtesies of life. What shall we think of such Christians?

It gave me pleasure to see that this rule was observed at the Eastham meeting, to the very letter. At the ringing of the bell at ten in the evening, all exercises would immediately cease, and all retire to rest, and nothing more would be heard until the silence and stillness of the night were broken by the ringing of the bell at the stand, at five in the morning, at which time all would immediately arise, refreshed with the quiet slumber of the night, and prepared for the duties of the day.

It is to be hoped that this rule, so necessary to the preservation of health, as well as the rational worship of God, will be strictly observed by camp-meetings in other States. Methodists should be the last to violate any rule of conduct which they have adopted, especially a rule relating to religious worship. There are other particulars relative to this meeting, to which I should like to refer, but will defer it for the present.

I would remark in general, that the order of the meeting was excellent—such a meeting becomes a home and worship of God. The devotional exercises of the meeting, both in the public congregation and in the tents, were of the first order, and seemed to be the spontaneous effusions of hearts filled with the love and praise of God. The very atmosphere seemed imbued with the Holy Spirit, and as prayer and praise, like holy incense, was ascending from hundreds, perhaps thousands, of hearts and tongues, I fancied that I could almost see angels, attracted to the place by the praise and worship of God, hovering around, and "passed on steady wings," joining in the full chorus of God's high praise, and again exclaiming, "Glory to God in the highest; on earth, peace and good will to man."

It seemed that Millennial Grove was not far from heaven; that their mutual affinity had brought them near together. Long may that lovely sanctuary, reared by God's own hand, remain as a place consecrated to God's worship, and may it be the birthplace of thousands of souls, who shall praise God in eternity that they ever visited Millennial Grove.

The Boston brethren have set an example worthy of imitation. It requires no small degree of decision, perseverance, or self denial, to make, and carry into execution, the necessary arrangements for attending that meeting. To convey away eight hundred persons from Boston to Eastham, with the great attending inconveniences, which no one can fully appreciate who has not been there, and provide comfortable tents and good board, is no trifling undertaking. And yet it is done apparently with the greatest cheerfulness and pleasure. Their bill of fare is just what it should be, and what no one can fail of being pleased with.

But the most pleasing of all is the brotherly affection and Christian courtesy which they receive and entertain strangers, brethren from a distance. And I feel warranted in giving an assurance to any of my brethren in Maine, or any other State, who may attend Eastham camp-meeting, that they will meet a kind reception from warm hearts glowing with Christian love and affection.

In conclusion, I would say, that the surpassing beauty of the grove, rendered convenient and pleasant by the improvements of art—the order and harmony of the meeting—the high moral and religious character of those who meet there for worship—the high tone of religious sentiment and feeling that pervades the congregation, together with the great amount of religious instruction imparted and received, conspire to render Millennial Grove one of the most desirable spots on earth.

E. S.

Maine, Sept. 10, 1847.

For the Herald and Journal.

ARROWSIC CAMP-MEETING.

Dear Br. Stevens.—The camp-meeting at this place commenced on Wednesday evening, Sept. 1, and closed on Tuesday morning following, Sept. 8. This place, for beauty, and convenience in all respects for a camp-meeting, is probably unsurpassed by any other place in the State; being easy of access by water to a large section of the State, and free from annoyances from carriages, as no carriage can approach the ground.

The weather was favorable, which, combined with the beauty of the place, and the manifest presence of the Lord, rendered our stay there truly delightful. There were thirty-four tents—more than thirty preachers, and about six hundred people, that encamped on the ground. The largest congregation exceeded four thousand.

The meeting commenced well, and continued to progress in interest to its close. "Holiness to the Lord," was the leading subject of preaching, prayer,

and conversation. Many of the church, both preachers and people, who came to the place seeking a deeper baptism, returned home, rejoicing in the fullness of Jesus' love; and a good number who came without hope in Christ, were enabled, before the close of the meeting, to rejoice in the assurance of pardon. The number of conversions probably exceeded twenty or twenty-five. The immediate results of the meeting were, however, mostly confined to the church. A more earnest longing for "full redemption" we have seldom witnessed; and we shall be greatly disappointed if we do not hear of revivals as the fruit of this meeting.

The singing was unusually good; it was generally led from the stand, and such tunes were selected as were familiar to the congregation, and appropriate to the occasion. While listening to the sublime and spirit-stirring harmony of old Bridgewater, Exhortation, Lenox, Greenfield, and Consonance, arising in full chorus from the whole congregation, mingled sometimes with bursts of praise from overflowing hearts, we could say, in truth, that "no man having drunk old wine, straightway desireth new; for he saith the old is better." Give us the simple but soul-stirring melodies of old times, and we shall again have congregational singing in our churches as well as on the camp-ground; the congregation then could not help singing.

Good order generally prevailed, especially considering the crowds of visitors present. The committee of order complained that their chief difficulty was in persuading some of our own people to observe the rules of the meeting. We might therefore expect that if all those who call themselves Methodists would set the right sort of example on such occasions, the order would be perfect.

At a meeting of preachers and tent-masters, on the last evening of the meeting, it was decided with great unanimity to have a meeting on the same spot next year, and some further improvements on the ground were suggested.

There is no good reason why this place may not be made the grand rallying point for camp-meeting to all that section of the country lying contiguous to the Kennebec.

May the great "Master of Assemblies" make this the spiritual birth-place of thousands of precious souls!

D. B. RANDALL, Secretaries.

S. ALLEN, Secretaries.

Augusta, Sept. 11.

HERALD AND JOURNAL.

WEDNESDAY, SEPTEMBER 22, 1847.

MISREPRESENTATION.

The South Western Christian Advocate, in an article on the decline of northern Methodism, declares that "not a few of the churches have the election of their own ministers. The Union Church, of Philadelphia, for instance, some two years since made a regular call on the Rev. Dr. Durbin, which he accepted, and, of course, the Bishops had to accede." And in Lowell, a great communion was produced, and schisms in the church, because the man they wanted was not sent, and I believe at last a compromise had to be made, for expediency's sake, to suit the notions of these Congregational Methodists. How many similar instances transpire every year, in a secret manner, God and the Bishops only know. This sort of misrepresentation has recently been so common in Southern papers that we have deemed it useless to answer it, but the above article has been so universally quoted by the organs of other denominations, and so eagerly discussed by some of them, that we think it proper to give it a peremptory denial. Dr. Durbin received no such "regular call" as is here stated, and as is understood by our brother editors of other denominations. We have the fullest authority for stating that nothing of the kind was done, by either the Trustees, representatives, or people, of the Union Church, or any body else, more than is customary in all our churches, or more than is expected by the Bishops. Some representation of the wants of individual churches is always made, usually through the Presiding Elder. Such a representation is necessary, and is perfectly consistent with our economy. That the Union Church deviated from the usual course, by making a "regular call" upon Dr. Durbin, is false.

The difficulty in the Lowell Church was during the confusion of the abolition excitement. The Discipline, however, was maintained—by men, too, who were good abolitionists, and that church is now among our best and most soundly Methodist societies. We believe that the importance of our financial economy is appreciated as highly in New England as any where else in the country, and that as little disposition to break over its essential restrictions exists here as any where else.

That pre-eminent talents should occupy pre-eminent positions, is the law of nature and the ordination of God. The Methodist economy is not designed to counteract, but to regulate, the operations of this law. Methodists themselves understand this, as the practical application of their system shows. A man of Dr. Durbin's abilities will of necessity occupy the more prominent appointments of the church, and all men of common sense will say that it is right and desirable that he should. The felicity of our system is, that while it appoints such a man to a proportionately important post, it does not leave him there when the novelty and vigor of his first ministrations have passed away, but in due time transfers him to another, always, however, assigning him the appointments which are most suited to his peculiar abilities. Thus, instead of confining him to one post where, after fortifying it thoroughly, his usefulness might abate by a longer residence, it in due time sends him to another, and when this has had a full share of his usefulness, he is despatched elsewhere, and so on till a whole series of churches has enjoyed the advantages of his powers. Who can doubt that such a distribution, made not with the quarrelsome irregularity of Congregational changes, but made with system, and at due intervals, must be most salutary, notwithstanding occasional and local drawbacks. Such is Methodism, in this respect.

WESLEYAN CONFERENCE.

DELEGATE TO THE AMERICAN GENERAL CONFERENCE.

This body commenced its session, as we stated last week, on the 28th July. Seventy young men were recommended from the District meetings. No less than thirty-two preachers had died during the year; among them, Matthew Lamb, the oldest Methodist preacher, last year, in the world. He had been in the traveling ministry 64 years. Twenty-one preachers were newly placed on the superannuated list; among them we notice Jacob Stanley, late a President of the Conference. Thirty young men had passed through their probation, and were received into the Conference. The following are the returns of members:—In Great Britain, 338,779; in Ireland, 244,835; on the Foreign Stations, 100,302; Total, 453,315. These returns show that there has been a decrease, in Great Britain, of 2,089; in Ireland, 2,913; Total, 5,002, and an increase on the Foreign Stations, of 253,—leaving a net decrease of 4,749.

This decrease is ascribed to emigration. One thousand one hundred members had removed from Cornwall alone. The appointment of a delegate to our General Conference excited some interesting conversation. The Southern Christian Advocate gives the following synopsis of it:—The Rev. Joseph Stinson having been appointed to preside in the Canadian Conference next year, the

Rev. Dr. Hannah submitted the propriety of deputation of the same gentleman to act as their representative in the General Conference of the M. E. Church in the United States. Mr. Stinson having modestly suggested the propriety of appointing one of the senior ministers, rather than himself, Dr. Newton observed there was a previous question. To what body should they send a representative? They were all aware there had been in America a separation into two Conferences, on the subject of slavery. He submitted that the body repudiating slavery was the one to which their representative should be sent. Dr. Bunting considered that the other body was not recognized by this Conference as being properly the Methodist Episcopal Church of America. Dr. Newton was quite sure the American Conference would hail Mr. Stinson as the representative of this body. Dr. Bunting thought that in the circumstances in which the American Conference was placed, on the subject to which reference had been made, that body would hail a representative from this, who by his age, talents, and high reputation, might be qualified to offer them special counsel, and fully to represent the views and principles of the British Methodists; he would, therefore, venture to propose that their highly esteemed and talented friend and brother, the Rev. Dr. Dixon, should be requested to visit America, as their representative to that Conference. This proposal was instantly hailed with loud expressions of approval by the Conference, and being, by several distinguished members of the House, at once seconded and supported, was carried with extraordinary manifestations of approval. The President expressed his earnest hope that Dr. Dixon would consent to serve and honor the Connection by accepting the mission proposed to him. The Rev. Dr. Dixon said that he deeply felt the kindness and cordiality manifested in the vote; for which he offered to the Conference his sincere thanks. He felt, too, the great weight of the proposal made to him; but the manner of making it had disarmed him of all power of resistance; and, Providence permitting, he would go, and do his best to honor the Conference. This declaration was received with much applause.

THE RIGHT KIND OF SINGING.

A correspondent of the Christian Advocate and Journal, in referring to the proposed reform in singing, says:—"I cannot help believing that if the practice about being introduced into the church in Boston were to become general, it would have a happy influence upon the piety of our churches—not to speak of the expense and trouble thereby prevented. It may not, perhaps, be known to your numerous readers, that the practicability of the proposed plan in Boston, has been fully tested for nearly two years past, in the New Associate Ref. Presbyterian Church in this village, (Thompsonville, Conn.) and which is decidedly preferred by them to the choir, &c., to which they had been accustomed for years previously. And such is the excellence of congregational singing to which they have attained, under the simple leading of the *precentor* before the pulpit, as to have become the admiration of those to whom this is new in the land of steady habits; and if the example is not followed by others, I have no hesitation in affirming that it is not owing to any defect in the style or execution; and all that I would say to skeptics is, that I would they were present one day with us to hear and judge."

LITERARY ITEMS.

Professor Fitch, of Yale College, in a discourse before the Senior Class, on Sunday evening preceding Commencement, stated that in the thirty years in which he had officiated in the College pulpit, the present class was the only one, in all that period, which had not lost a member from death during the four years of their academic course; and this is rendered the most remarkable, inasmuch as it is the largest class which had ever graduated there. He further stated, that the whole number of students who had gone out into the world from the Institution, during these thirty years, amounted to more than two thousand five hundred; of these, about three hundred have already died.

Dr. GARLAND.—It gives us great pleasure, says the So. Ch. Ad., to announce, on the authority of the Tusculum Monitor, that Landon C. Garland, LL. D., late President of Randolph Macon College, has been elected Professor of English Literature in the University of Alabama, and is expected to enter on the duties of the chair at the commencement of the session in October next. Dr. Garland will make a worthy successor to the lamented Sims, who so admirably filled the Belles Lettres chair in the University, for the last few years of his life. The University has been most fortunate in securing Dr. Garland's services.

In the annual report of the overseers of Harvard University, are mentioned not less than nineteen bequests, which average more than \$20,000 each! The available funds of the College, given for specific purposes, the interest of which only is used, exceeds six hundred thousand dollars! The law department has funds exceeding \$40,000, and the theological school has more than \$80,000.

CONGREGATIONAL SINGING.

The Rev. Dr. Baird, speaking of a Protestant congregation at Lyons, France, says:—"Almost all the congregation took part in singing the praises of God. The singing was good—good enough, as the manner. I should wish for nothing better. And what a contrast between the intelligent and hearty performance of a most important part of God's worship, and that which prevails so extensively in some churches in our large cities—which consists in the whole congregation listening to the choir, just as in a theatre or opera. This is all wrong. It is outrageously wicked, and will attract the frown of God."

This is strongly said, but there is too much truth in it. Let us not be misunderstood in our proposition to reform church music. We do not insist that leaders of the singing should be dispensed with, but that some provision of the kind should be retained, either in the form of a small choir or a precentor.—What we insist on is that the people should sing.

DIFFICULTIES IN THE PROT. EPISC. CHURCH.—Much trouble is expected at the next General Convention of the Protestant Episcopal Church. The Episcopal Recorder says:—"The New York Churchman has opened the whole subject of the Ordination examiners. It is evident that an insane attempt is being made to have this wretched man restored to the duties of the Episcopate. The undertaking appears to us to be ill-judged, and we trust, also, that it will be found as hopeless, as if it had its origin in Bedlam."

The same paper calls upon the moderate party of the church to prepare for a decided conflict with Puseyism in the next Convention. Bishop Southgate's Quixotic movements in the East will probably produce some strong discussions.

REV. JOSEPH CROSS, of New Orleans, received the honorary degree of A. M., at the late Commencement of Transylvania University.

Correspondence.

LETTER FROM THE WEST.

Madison—Columbus—Remarks on the Country—Greenacres—Indiana—Congregational Singing—Miss Beecher's Teachers—Rev. H. W. Beecher—Papists—German—German Christian Apologist—Admission of "Seekers" to the Church.

ROCK ISLAND, (Ia.) Aug. 12, 1847.
Mr. Editor.—The city of Madison, (Ia.) from whence I wrote you last, is one of the most beautiful towns of the West. It is on an elevated plateau on the right bank of the Ohio, surrounded by an amphitheatre of bluffs that rise abruptly 125 feet above the river. The town is very healthy, and contains about 6,000 inhabitants. Here is an excellent Female Seminary, under the direction of Rev. T. A. Goodwin, a local minister of the M. E. Church. At this point I took the cars for Indianapolis. To gain the elevation in the rear of the city, a deep cut is made in the bluff, through horizontal strata of lime-stone and sand-stone, so that by a rapid ascent with strong teams of horses, the cars gain the above elevation, in about a mile and a half from the depot. This is the highest point between the river and Indianapolis. The whole State is remarkably level, and the railroad track is almost constantly on the surface of the ground, there being but few excavations or embankments. From this elevated point in the rear of Madison, there is a gradual descent of 250 feet in about 40 miles, which brings us to Columbus. This town is but 170 feet above the level of the Ohio, as shown by the profile of the railroad. From Columbus to Indianapolis, a distance of 41 miles, there is a gradual ascent of 150 feet. As near as I can judge from the appearance of the country and the course of the streams, there is a ridge along the bank of the Ohio, the whole extent of the State, more elevated than in the interior; that Bartholomew county, of which Columbus is the seat, was a deep portion of the inland sea, which once very evidently occupied the vast valley of the Mississippi. This county is a very level, rich soil, but very unhealthy. The farmers make a point to get their grain harvest in, and do up sundry jobs, and their wives to finish their dairy work and spinning, in season for the fever and ague, which they expect as regularly as the season returns. The West is not universally unhealthy, but it is generally true that the richest soils are most so.

The railroad at present is open only to Edinburg, a distance of 53 miles from Madison. From Edinburg I proceeded by carriage to Greenacres, the seat of the Indiana Asbury University, a flourishing institution, under the patronage of the two Indiana Conferences of the M. E. Church. Here at the residence of our old friend, Rev. W. C. Larrabee, one of the Professors in the University, I spent a week very pleasantly. The country about Greenacres is elevated and rolling almost enough to be called hilly, and is a delightful and healthy portion of the State. The town contains some 1500 inhabitants and is the county seat of Putnam county.

From Greenacres I proceeded to Indianapolis, the capital of the State, a beautiful city of some 6,000 inhabitants. From the centre of the city two miles in each direction brings you to the native unbroken forest. I supposed that it was on a perfectly level plain; till some houses were pointed out as being on a hill—such a hill as would make a Yankee smile. By careful observation, I did at last perceive that there was a gentle ascent of some six or eight feet, which formed a hill, in western parlance. The streets are wide, and in many places bordered with beautiful shrubbery. Most of the houses are neat and handsome, and the business street is built up with spacious and substantial stores. The State House is a prominent edifice. Besides these and other denominations, the Methodists have two churches, that in elegance and beauty will compare with any in the East. They are finished with *free seats*, as a matter of course; but in a style as handsome as the pews to which we are accustomed.

In all the Western Methodist churches, congregational singing prevails. It struck me as much more appropriate and devotional than the choir singing, as practiced in the East. The people are remarkably tenacious of this privilege of singing their own thanksgivings, and attempts in several places to introduce choirs have nearly broken up and destroyed the societies in such places. Bishop Morris remarked that he never knew any attempt to raise a choir of singers in the west, without raising the devil.

I learn with pleasure, that in your city of notions, Mr. Lowell Mason has adopted the very good notion of trying congregational singing. As Boston sets the fashions for New England, I hope this fashion will be generally followed. It is to be hoped that those congregations which refuse will at least adopt another western practice, which is to have the hymns *lined by the minister*. This will enable the people to understand what is sung. I consider it a great misfortune in New England worship, that the words of the hymn are generally so smothered in the quavers, involutions, and evolutions of scientific singing, that unless the *spectator* is familiar with them, the whole ceremony is as unintelligible as Latin prayers to an unlettered audience.

At Indianapolis I saw some of the young ladies who were sent out as teachers from New England. Miss Beecher is certainly doing an excellent service to the country, by her plan for supplying teachers for the West; but the manner of doing it excites some suspicion in other denominations, and the way some of the innocent, but ill-informed young ladies deport themselves, offends the pride of Western feeling. They seem not to know that a large proportion of Western people are as learned, and as intelligent and accomplished, as those of the East. One of the young ladies above referred to, gave great offence, by naively remarking in company, as if she had been surprised to learn the fact, that on her passage out, she had fallen in company with a western gentleman as well educated and accomplished, as any she knew in the East!

Great indignation was expressed, both in private and in the newspapers, at some statements made by Rev. H. W. Beecher, in Boston, on his recent visit to that city, of the destitution in Indiana of Female Seminaries. He omitted, or spoke slightly of the Methodist Seminaries, and the efforts of that denomination in the cause of education. Mr. Beecher is pastor of a Presbyterian Church in Indianapolis, and when I saw the excitement produced by his statements, I was reminded of a similar effect, resulting from the injudicious statements of his excellent father, Dr. Lyman Beecher, more than thirty years ago, of the destitution in the United States of gospel ministers, in which the Methodists were ranked only as so many civilized heathens. The ill effects of such estimates were long after visible; and so, while Miss Beecher has been laboring with commendable zeal in promoting education in the West, the injudicious expressions of her brother renders the blessing unpleasant to a large portion of those for whom it is designed.

New England teachers are needed in great numbers, in the West. The papists are supplying the lack in every city and large town of importance, and many Methodist and other Protestant parents send their children to their schools.

Vast numbers of German emigrants are annually thronging to the West. Some are Protestants, some papists, and many are indifferent to all religion. The papist priests are making every effort to bring the

latter class under their influence, and too often with great success. At present I believe there is no effectual agency in operation to counteract this influence, but the German Methodist mission, and the Christian Apologist, a weekly paper, printed in German, and published at the Methodist press in Cincinnati. Both are doing great good, but that good might be easily quadrupled by an addition to their funds. An extensive gratuitous distribution of the Apologist would produce incalculable results. I now make the suggestion, which with all due deference to your editorial discretion, I trust may be followed by a direct appeal from the editor of the Herald himself to our wealthy Congregational friends in New England, and if practicable, through the Congregational papers, for aid to enlarge the circulation of the Apologist in this direction. Many considerations might be urged, not the least of which is that this is the only evangelical periodical through which they can be effectually reached; and our German missionaries are a body of zealous agents ready organized to distribute the tract. Rev. W. Nast, the editor, is well known throughout the West, as an educated and pious German, devoted to the spiritual interests of his countrymen. Their vast numbers and increasing emigration make it difficult for one denomination alone to supply their spiritual wants, without aid and encouragement from others. The German Lutheran and Dutch Reformed churches, it is true, are doing something, but their plans are not sufficiently aggressive to meet the exigencies of the case.

I see, by the remark of Dr. Leavins, in the Herald, and Br. Hunter, in the Pittsburg Advocate, that my statement in a former letter, that "it has, from the beginning, been the custom of the western Methodist church, to admit large numbers to probation as seekers," has been interpreted as an implication that the admission of seekers to the M. E. Church is not a general feature of her practice. The idea intended to be conveyed was, that in the West large numbers of seekers are admitted, whereas, in New England, it is well known, but few of this class are found in our church; for the reason, probably, that Methodism in times past has not been so popular with us as in the West. We find it difficult enough to get people into our church after they are converted by our instrumentality, much more to get them in before. It is not so in the West, and therefore the instance has never occurred, of admission to full membership, except on profession of evangelical faith.

But the evil decreed by Dr. Leavins does exist in the West. Unconverted persons, or persons who do not make such profession, are admitted to full membership; and I see in the Pittsburg Christian Advocate of August 25, that the editor argues the advantage and propriety of the course. I state the fact, and leave to the Doctors to decide whether it be a blessing or a curse to the church. It is a subject which well deserves their attention.

M. SPRINGER.

LETTER FROM ROCK RIVER CONFERENCE.

Division of the Conference—Benefaction of Amos A. Lawrence, Esq.—Appointments—Lawrence Institute.

Dear Brother Stevens.—The Rock River Annual Conference held in Chicago, closed on Saturday evening, 21st ultimo, about 11 o'clock, after an interesting session of ten days.

The enlargement of our borders in the West, induced the members to resolve to form a new Conference in Wisconsin, making the south line of Wisconsin the southern boundary of the Conference. The number of preachers requisite to supply all the work embraced in the Rock River Conference, is one hundred and sixty-three; and the new Wisconsin Conference embraces now sixty-three appointments, and there is a deficiency of men for the work.

The Conference paid every possible attention to the proposition to locate an Institution of learning on Fox River, and after adopting a lengthy report expressive of their interest in the project, unanimously adopted the following resolutions.

Resolved, That the noble act of liberality and Christian kindness of Amos A. Lawrence, Esq., of Boston, toward the population of the North-West, entitles him to the high expressions of gratitude from this Conference, and our country; and that we will second and endeavor to carry out his benevolent designs, by all proper efforts to establish and sustain the Lawrence Institute of Wisconsin, and to make it an effectual agent in the diffusion of sanctified learning in the West, and render it worthy of the name it bears; and that we will endeavor, by all proper means, to extend our efforts to raise the amount for endowment to fifty thousand dollars.

Resolved, That Rev. Reeder Smith have the thanks of this Conference, for his untiring efforts on our behalf, and that we invite him to bestow as much of his attention, and as soon as shall be compatible with his duties elsewhere, in procuring the necessary means, and also to adopt such other measures as may be necessary for the establishment of the Lawrence Institute of Wisconsin.

Resolved, That we consider such an Institution as is proposed in the foregoing Report to be of vital importance to Methodism within the bounds of the contemplated Wisconsin Conference, as well as to the cause of Education in general, in this section of the Western country.

After passing the foregoing Resolutions, Bishop Waugh, who had presided with great ability for the ten days' session, arose and addressed the Conference in a most impressive and apostolic manner, and then all listened to hear from his lips their destination for the coming year.

I thought of New England—of the highly cultivated state of society, and the liberal support which there sustained a man's heart at such an hour, and then of these brethren, who seemed to rely upon neither, but only upon God—for with equal delight they appeared to hail a place to work in the vineyard of the Lord, whether in civilized or uncivilized portions of the work. Not a murmur was heard, but they exclaimed, "The vineyard of the Lord before his laborers lies," &c.

After the appointments were read, the preachers appointed to the Wisconsin Conference met in a body by themselves, and passed the following Resolutions.

Resolved, That we will sustain the location of the Lawrence Institute, according to the limits of the charter.

Resolved, That we will make our best efforts to raise ten thousand dollars by the 1st of January next, as a part of the endowment.

Resolved, That we will only expend the interest of the endowment, and apply for the erection of buildings, donations raised for that object.

Fond-du-lac, Aug. 26, 1847.

THE HONORARY DEGREE OF D. D. was conferred, at the late Commencement of Transylvania University, on Rev. L. M. Lee, Editor of the Richmond Christian Advocate.

THE DELEGATES to the General Conference are—J. B. Finley, Charles Elliott, Jacob Young, Geo. W. Walker, J. S. Tomlinson, Wm. Hall, Wm. Herr, M. Trimble, J. F. Wright, and John Stewart. Reserves—W. H. Roper, R. O. Spencer, and Granville Moody.

NOTICE ALTERED.

The Trustees of the Methodist General Biblical Institute are hereby notified to assemble at Concord, N. H., on Wednesday, Oct. 6, and in the Seminary Edifice.

The acceptance of the charter, as well as of the new building, and other matters of special importance are objects of the meeting, and hence a full attendance is earnestly requested.

C. ADAMS,
O. C. BAKER,
A. STEVENS.

Concord, N. H., Sept. 9, 1847.

THEODORE PARKER.—The North British Review (which is fast becoming a leader among the English Quarters) has an able article on Theodore Parker's Translation of De Wette, in which Mr. Parker is treated with little ceremony. The Review gives specimens of Mr. Parker's false translation, and convicts him of gross incompetency for his task. It pronounces him "grossly ignorant of German, and no great master of English," and deficient in "modesty, and sense of religion." This is a strong contrast to the flattery of Mr. P., by the Westminster, the flimsiest of all literary authorities among the English Quarters.

DEATH OF PREACHERS.—We learn of the decease of Brs. S. Mathes, of N. H. Conference, and Elijah Gale, of Vermont Conference. Suitable notices of these brethren, we presume, will be sent us.

Br. NEWELL CULVER informs us that the ladies of Winchester, N. H., are providing furniture for one of the apartments of the Biblical Institute. Other churches have already made similar pledges, but which may might join them, have not, as yet. Who will respond further?

DELEGATES to the next General Conference, from the N. Ohio Conference.—John H. Power, L. B. Gurley, Adam Poe, E. Thomson, John Quigley, and James M. Mahan.

Reserve Delegates.—H. Whiteman, H. M. Shaffer.

Several startling errors escaped our proof reader, last week. Our readers must give us credit for accuracy in such cases, without expecting us to correct them often. They are universal in newspapers, now-a-days. It would be out of the fashion not to have them.

REV. HENRY HICKOCK, of the Genesee Conference, has been appointed to our China mission. The Rev. Geo. Loomis, lately appointed Chaplain of the American Seamen's Friend Society, in China, belongs to the same Conference.

THE DELEGATES from the Genesee Conference to the next General Conference are—William Homer, Glezen Filmore, Thomas Carlton, John Dennis, Schuyler Seager, John B. Alverson, John W. Nevins, Philo Woodworth, and Jonas Dodge.

THE REV. DR. CHARLES WESLEY.—The London Record states that the grandson of the poet of Methodism has been appointed by the Queen one of the chaplains in ordinary to her Majesty.

It is stated that about ninety Wesleyan ministers preached in Liverpool, on the Sunday embraced by the late Conference, including eleven who preached in the open air.

LETTER FROM OHIO CONFERENCE.

The Conference—Variety of its business—Harmony—Fruitful—Missions.

Dear Brother Stevens,—Our Conference commenced its session in this place on the 1st inst., Bishop James presiding. The session has been a long and laborious one, though the business has been done, for the most part, with a good degree of despatch. The election of delegates to the General Conference occupied nearly an entire day. Our Conference is quite large, numbering over two hundred members,—our German Missionary field is extensive, giving employment to more than thirty missionaries, and we have no less than six literary institutions, whose interests have to be attended to. The Western Book Concern, being located within the bounds of the Conference, gives us some additional work, so that on the whole, few Conferences have more business to transact than the Ohio Conference, and few, I think, pass through their business with more of harmony and good feeling. On any minor matters, there is, of course, great diversity of opinion; but on all important subjects, there is remarkable unanimity. I think we are getting more and more to be men of one work, and to harmonize in our views as to the best means of accomplishing it.

The devotional exercises have been very interesting. I fear not quite so spiritual as last year. The love-feast at the Wesley Chapel, on Sabbath morning, was one of the most instructive I ever attended. Among those who spoke was an aged saint, who was one of four who were organized into the first class formed in this place. There were also among the preachers who spoke some who preached in the first log cabins built in this vicinity. Several professed the blessing of perfect love, and the whole spirit and order of the meeting was most delightful. At 11 o'clock, at the same place, we were favored with an excellent sermon from Dr. Bosd, and in the afternoon, with one from Dr. PITMAN, delivered with an uncommon fervor and heart. Bishop James preached in Zion's Chapel in the morning, and ordained the deacons. The Elders were ordained in the afternoon, after the sermon of Dr. PITMAN. The German Missionary Elders and Deacons were ordained in the evening at the German Church; but having an engagement to preach in the Presbyterian Church, I was not present.

The anniversary of the Conference Missionary Society, was held on Monday evening. Stirring addresses were delivered by Bishop JAMES, and Drs. Bosd and PITMAN. We were rejoiced to learn by the report of the Treasurer of the Society, that the collections, during the past year, were greater by more than two thousand dollars, than for several preceding years—amounting to over eight thousand dollars. After the addresses, a collection of upwards of five hundred dollars was taken up in cash and pledges, mostly the former. The next morning, in Conference, after hearing sermon from Dr. PITMAN, of the wants of the German branch of the work, five hundred dollars more was pledged for that specific object; making more than one thousand dollars, mostly paid, or pledged, by the members of the Conference.

On Tuesday evening we listened to a truly eloquent sermon by Dr. TOMLINSON, on Romanism. By order of Conference, this is to be printed. On Thursday evening the Franklin Bible Society held its anniversary; addresses by Dr. STRICKLAND, agent of the Society, Dr. Hoge, pastor of the Presbyterian Church in this place, and Dr. Bosd,—all good.

With this you will receive a brief abstract of our doings, and the appointments. We will just add that our beloved Bishop JAMES has presided with great acceptability. From necessity, I write in great haste.

Yours truly,
F. MEARICK.
Columbus, Ohio, Sept. 10, 1847.

For the Herald and Journal.

DEDICATION AT SHREWSBURY.

Dear Brother Stevens,—Through the pressure of other duties, I have neglected to write you in respect to the interesting services of our dedication. The day was delightful, the congregation large, attentive, and all pleased as I have heard, with all the exercises. The sermon was excellent in its matter, eloquent in its delivery, and very profitable to those who heard. The singing was very excellent. The Lord has been with us since. A number have been converted, and the prospects of the church are very encouraging. May we enjoy an interest in the prayers of Zion, that this infant church may be useful, a soul-loving, and a soul-stirring church.

In haste, your brother,
J. H. SCALL.

For the Herald and Journal.

READFIELD DISTRICT CAMP-MEETING.

Brother Stevens,—Please give the following camp meeting notice. By a consultation of a number of preachers on Readfield District, viz. E. Robinson, Presiding Elder, J. Webster, D. B. Randall, J. Lull, C. Stearns, S. Ambrose, J. Smith, and J. Allen, upon the propriety of holding a camp-meeting on the District this fall, a unanimous vote was taken that a meeting should be held commencing Monday, Sept. 27th, and close the Saturday following. The following persons were chosen as a committee to select a suitable place for said meeting, viz. D. B. Randall, and John Allen, who have attended to that duty, and hereby present the following report.—That we have found a delightful spot near Smith's mill, in East Livermore, on the post road from Ken's Hill, to E. Livermore, near the corner, at the junction of the new road leading from Chesterville to Leeds. By the request of the Presiding Elder, we therefore give notice that the meeting will commence at the above place, and please come in the name of the Lord of Hosts, and labor for the salvation of souls.

D. B. RANDALL, } Committee.
JOHN ALLEN, }
East Readfield, Sept. 14, 1847.

For the Herald and Journal.

CAMP-MEETING, CHARLOTTE, MAINE.

Brother Stevens,—Our P. Elder requested me to furnish you a brief account of the above meeting for the Herald. In consequence of the rain Monday morning, public services did not commence at the usual hour, Tuesday forenoon, Sept. 7th, 1847. While praying together Monday evening in one tent, we felt that Christ was present with us, and he gave us the assurance by his Holy Spirit that our labors should not be in vain. The first sermon was preached from the appropriate text, "Grieve not the Holy Spirit of God." If we could only see this, God would show us great and mighty things, which we now know not. Grieving the Spirit is doubtless the great sin of the church—the reason why no more sinners are saved, and no more souls fully won for the service of God. The preaching was well followed by a doctrine, experimental, and practical; and was calculated to awaken the hearts, and make them better Christians. A few sermons were calculated to move men to immediate repentance.

On first two days, we were compelled "to dwell in tents" on account of the weather. We had no doubt that this was for our best good. There was preaching in several of our dwellings, which was accompanied by the influence of God's Spirit, and the power of his word was done. The order of the meeting was very good. An exception of one afternoon, when "certain ladies" with "lively" and "lively" were "inclined to manifest the deep hatred which is in the hearts of the wicked against God and his cause." Such fellows will conduct badly anywhere, as did Lot's wife. The company of angels. The people, generally, were respectful of the meeting, and manifested a laudable disposition to obey the rules of the meeting, and thereby did themselves honor. A full attendance, we were pleased to see, also, that persons remained in their own tents.

We had anticipated much pleasure in the meeting of our Western brethren from the other side of the river, which was fully realized. Rev. Messrs. McNatt, Heminger, and Pickens, and brothers Young and Simmons, of the local ministry, were present, and rendered us important service. We found them

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On the 18th, General Scott reached San Augustine with the main body; while General Worth, with the advance, was pushed forward on the main road. In a hot skirmish with the enemy, Captain Thornton of the dragons was killed. By cutting a new road, with great difficulty, the strong posts of San Augustin and San Antonio were turned, in the same manner as the fort of El Penon. In a skirmish here, a number of the enemy were killed and taken prisoners. The position taken by Gen. Worth at Buena Vista, was attacked by shot and shells, by the Mexican batteries, but without any material results except demolishing many of the buildings.

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On the 16th, General Worth with his army arrived within sight of the capital, and was greeted by the advanced posts of the enemy with a tremendous fire, which was silenced by Smith's light artillery, and the enemy's pikemen were driven in.

On the 18th, General Scott reached San Augustine with the main body; while General Worth, with the advance, was pushed forward on the main road. In a hot skirmish with the enemy, Captain Thornton of the dragons was killed. By cutting a new road, with great difficulty, the strong posts of San Augustin and San Antonio were turned, in the same manner as the fort of El Penon. In a skirmish here, a number of the enemy were killed and taken prisoners. The position taken by Gen. Worth at Buena Vista, was attacked by shot and shells, by the Mexican batteries, but without any material results except demolishing many of the buildings.

On the 20th, another attack was ordered by Gen. Worth on the army of Valencia, which, after a fierce conflict, was entirely routed. His formidable batteries were carried by Gen. Scott, with the 15th U. S. Artillery. The loss of the enemy, in this action, was estimated at 1500 men taken prisoners, including Generals Blanco, Garcia, Mendoza, and Salas. A large quantity of ammunition, stores, camp equipage, &c., fell into the hands of the Americans—and 700 of the Mexicans were killed, including all officers. Centers was now in the power of the Americans.

Gen. Worth was ordered to fall back and capture Antonio, which he had been leading to the capital. The main body of the army marched upon San Augustin and Choyayaca, where a severe fight succeeded, but the enemy were defeated, with the loss of three guns.

At one o'clock, on the 20th, the battle commenced in earnest, and lasted for two hours, when their whole force was completely routed. The Mexican army was composed of from fifteen to twenty thousand fresh troops, and they were entrenched in a very strong position, and commanded by Santa Anna, who fled from the field at an early hour, followed by a large body of young men, belonging to the city of Mexico, from which force much was expected.

The loss on the American side was severe—and was particularly so upon the 9th, 10th, 11th, and 12th regiments of volunteers. Santa Anna's battery of the 6th U. S. Infantry, Magruder's and Taylor's batteries of the South Carolina regiment, were nearly cut to pieces.

The Mexican loss of course was very great. Thirteen Mexican generals were killed and wounded—and more ammunition was captured than has been used in Mexico by General Scott's whole army.

THE WASHINGTON UNION does not contain any official accounts of the battle, but it has a letter from Gen. Worth which says that the capital is entirely in the mercy and in the power of the American army. The enemy's loss, in killed and wounded and prisoners, he states at 5000, and our loss at 1000.

In the Picayune of the 9th, Mr. Kendall gives the entire loss in the division of Gen. Twiggs as 266, in that of Gen. Worth 336, in that of Gen. Quitman (Smith's) 240, in that of Gen. Pillow 210. The 5th Infantry, under Col. Morgan, (belonging to Gen. Pierce's brigade) lost one-third of its disposable force; the 9th Infantry, under Col. Ransom, (belonging as well to the brigade of Gen. P.) suffered severely. No list given. Col. Morgan was wounded in the leg badly.

A Mexican account of the battle, from the New York Herald, says that the Spanish army of Valencia has received late news from Mexico, stating that articles of a treaty had been signed by Mr. Trist and the Mexican commissioners.

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GOOD ADVICE.

Mr. G. W. Light, the publisher of the "Young American's Magazine," contributes the following to a late number of that interesting periodical:

KEEP COOL.

Are your matters all awry?
Keep cool;
But consider well the reason—
If you are but right yourself,
Things will come right in their season;
Keep cool.
Though your case be desperate,
Keep cool;
Desperate evils may be cured—
They cannot withstand a man!
What have true men not endured?
Keep cool.
Has a villain cheated you?
Keep cool;
If the loss—don't despair;
Now your eye teeth have been cut,
Keep your temper; grin and bear—
Keep cool.
Has a maiden proved unkind?
Keep cool;
If you have your heart's desire,
Teach young Cupid's golden bow
You can stand its keenest fire;
Keep cool.
Can you not reform the world?
Keep cool;
Only one thing you can do—
Give a brave heart to the work;
Heaven wants no more of you—
Keep cool.
Does the price of serpents hiss?
Keep cool;
Show your silver upper lip;
When he sees that you are firm,
You will find that off he'll slip—
Keep cool.
Let your life be what they may,
Keep cool;
Seize the truth with heart and hand—
He that rules well himself,
Can the universe withstand;
Keep cool.

BIOGRAPHICAL.

Sister LYDIA SWEETSER died of consumption, in Malden, July 30, aged 26 years. She was for several years a member of the M. E. Church, and when her health permitted, she was punctual and constant in her attendance on religious exercises, and labored zealously for the good of those around her. Her piety was deep, uniform, and consistent. Her last sickness was painful, but she endured it without a murmur. Her faith in Christ was strong and unwavering, and her confidence and joy in God were constant. She met death with triumph, and has gone home to heaven. J. CUMMINGS.
Malden, Sept. 8, 1847.

Sister EUNICE WRIGHT died of consumption, at Washington, June 21, aged 16 years, six months, and 19 days. Her disease was of a lingering complaint, yet she endured it with Christian resignation, and manifested patience in all her trials. She was asked many times during her sickness, if she was willing to die. "O yes," said she, "I have no desire to stay here in this world of affliction and gloom." She died triumphantly, and has gone to heaven, no doubt. She has left behind her kind parents. May this dispensation be sanctified to their good; that they may meet her in heaven when the trump of God shall sound. A sermon was preached by Rev. C. C. Gilbert, of the Troy Conference, on the funeral occasion. The maid is not dead that sleepeth. May her body sleep until the resurrection morn. "Blessed are the dead who die in the Lord." EDWARD KING.
Washington, Sept. 9.

Mrs. NANCY M. HOPKINS, wife of Rev. M. R. Hopkins, of the Me. Conference, and daughter of Daniel and Mary Moody, of Standish, Me., died at the parsonage in Hampden, Me., in great triumph, Aug. 20, after a distressing consumption of eight months, in which the sustaining power of grace was retained, aged 33 years. Sister H. was converted to God, and became a member of the M. E. Church, in the thirtieth year of her age. She was an honor to her profession, and an ornament to the church of her early choice. The last eight years of her life were spent in the itinerant field, sharing its joys and sorrows, thankful for its privileges, and never complaining of its privations. She has left her companion and three "little ones," to whose interests she was ardently devoted, with a large circle of relatives and Christian friends to mourn their loss, and rejoice in her eternal gain. They mourn not without hope. Christ, the Rock of Ages, was the foundation of her hope, during life, and of her joy and rejoicing at the close of nature's strife. "Precious in the sight of the Lord is the death of his saints." ZINA H. BLAIR.
Bucksport, Me., Sept. 6.

Mrs. PAMELIA, widow of Br. Hiram Carriel, of Charlestown, N. H., died of apoplexy, June 5, aged 39 years. Sister C. was not known to be ill, and was briskly prosecuting her domestic duties, when, in the act of moving her dining table from the ceiling, for use, she fell, and expired without a groan or struggle. Though the "Son of Man" came in an hour she thought not of, we trust she was "ready." She had been for some years an exemplary Christian, and a member of the M. E. Church. She was respected in life, and has left many friends to mourn her departure, among whom were four orphan children. The Lord bless the lonely little ones. STEPHEN EASTMAN.
North Charlestown, Sept. 7.

ELIZA ANN, daughter of Jacob and Susan Hart, of North Charlestown, N. H., died of consumption, Sept. 2, after a sickness of five months, aged 18 years. Eliza was naturally a gentle, amiable girl, most beloved by those who best knew her. She informed the writer, when upon her dying bed, that she had often felt the need of religion, but had neglected to embrace it, lest she should lose it, as many of her young friends had done, and thereby wound the cause, and render her own case more hopeless. But we bless the Lord who saw her danger, gave up her heart to Christ, through faith, and met her change with joy. The fervor with which she prayed, during her last conflict, "Lord, come quickly, do come quickly, and take me home," repeating the same several times, unfortunately, was evidence to all present, that though she "came at the eleventh hour," there was a "penny" for her. NORTH CHARLESTOWN, SEPT. 7. — S. EASTMAN.

SAMUEL FOWLER died, in full expectation of a glorious immortality, at the residence of his father, Retiree Fowler, in Orrington, Me., July 8, aged 22 years. He was converted six years since. His life corresponded to his profession. Last autumn, at a protracted meeting, God was

particularly gracious to him, and favored him with a new baptism of the Holy Ghost. His health soon after failed, and during several months he suffered much, but rejoiced more. Grace sustained him, until God was pleased with glory to crown him. Peace to his memory.
Hampden, Me., Sept. 6. M. R. HOPKINS.

Mrs. MARY, wife of Alden N. Sweet, died in great peace, in Orrington, in May last, after a long sickness, in which grace was signally manifested. As an affectionate wife and daughter, a faithful mother, and Christian, her record is on high. Though, to human appearance, much needed her, her presence was claimed in climes more worthy of her. M. R. HOPKINS.
Hampden, Me., Sept. 6.

Mr. ERENEZER ATWOOD, after three years' distressing sickness, on a pleasant morning in May last passed over Jordan to possess his inheritance in that healthful country whose inhabitants shall never say, "I am sick." He had been conscious of the constant indwelling of the Holy Ghost for several years. His fruits were developed in prosperity and adversity, in health and sickness, in life and death. The M. E. Church has lost, in him, a valuable member.
Hampden, Sept. 6. M. R. HOPKINS.

SLAVERY.

For the Herald and Journal.

ANTI-SLAVERY REPORT OF THE MAINE CONFERENCE.

Dear Br. Stevens—Will you give place in your paper, as early as practicable, to the following report on Slavery, adopted by the Maine Conference, at its last session. Its publication is desired because of an omission, as it appears in our published Minutes.

The Committee on Slavery beg leave to present the following Report:—

1. Resolved, That American slavery stands opposed to every principle of the gospel of Christ, and to the constitution of our church, and that we cannot faithfully proclaim the gospel message, or be consistent members of the M. E. Church, without maintaining a decided opposition, both in principle and practice, to every feature of the system.

2. Resolved, That we instruct our delegates to the next General Conference, not to approve of any legislation of that body in relation to Slavery, except for its extirpation.

3. Resolved, That while we are not tenants of a name, being equally satisfied to be called abolitionists, or anti-slavery men, we regard with no favor any attempt to flatter the unreasonable prejudices of the Southern Church, by abandoning either of these terms for a less expressive one.

4. Resolved, That members of our church, who hold and treat human beings as property, should be dealt with as for other gross immoralities.

5. Resolved, That we re-affirm the sentiments of the report of last year, and that we declare it to be our purpose to take no retrograde steps in so important a subject.

6. Resolved, That as the proposition which originated in the Erie Conference, contemplating an alteration in our General Rule on slavery, is exceptional in phraseology, and, as it appears to us, seriously detracts from the thorough anti-slavery character of our ecclesiastical constitution, we, therefore, cannot adopt it.

7. Resolved, That in the judgment of this Conference, the General Conference of 1844 had no constitutional warrant for adopting the Plan of Separation, as it is called, and, therefore, that said plan now is, and ever has been, void of all ecclesiastical authority.

8. Resolved, That the Plan of Separation being unconstitutional, and the separation of the South from the North being, therefore, a secession, it is the opinion of this Conference that there should be no division of the church property between them and us.

9. Resolved, That in view of this, their ecclesiastical relation to us, their peculiar notions of Methodist Episcopacy, and their claim that slavery, as it exists among them, is a divine institution, we recommend to our delegates elect not to consent to the establishment of any fraternal relations with them, for the present.

A. F. BARNARD, Chairman.
The above I certify to be a true copy of the original report, as adopted by the Conference.
JOHN HONAN, Sec. of Maine Conf.
Hallowell, Sept. 9.

FRANKLIN—THE HOME OF HIS BOYHOOD.

The racy description which follows, of the house which was the home of BENJAMIN FRANKLIN'S boyhood, will be read with universal interest, not only in this country, but throughout the civilized world. It is copied from the Boston correspondence of the National Anti-Slavery Standard.

There are a few places yet left in Boston, of universal interest. Do you see that house on the corner of Hanover and Union streets, with a gilt ball protruding from its corner, diagonally into the street? It has no architectural pretensions to arrest a passer-by. It is a plain brick house, of three stories, with small windows, close together, and exceeding small panes of glass in them, the walls of a dingy yellow. Yet it is a house warming with associations interesting to well-nurtured minds throughout the civilized world. Read the name upon the ball and you will get an inkling of my meaning—"JOSIAS FRANKLIN, 1698." Yes, that is the very roof under which Benjamin Franklin grew up. He was not born there, but his father removed there when he was but six months old, so that all his recollections of home must have been connected with those walls. The side of the house on Union street remains as it was in the days of Franklin's boyhood; but that on Hanover street has been shamefully maltreated. Nearly the whole front has been cut out to make room for two monstrously disproportioned show-windows. And this house, so full, as I have just said, of associations, is fuller yet of bonnets! Yes, by the head of the Prophet, of bonnets! It is a Bonnet warehouse, and from the inordinate windows, aforesaid, bonnets of all hues and shapes ogle you with sidelong glances, or else stare you openly out of countenance, while mountain piles of hand-boxes tower to the ceiling of the upper story, eloquent, like Faith, of things unseen. Heaven forbid that I should say anything in derogation of bonnets, any more than of the fair heads that wear them, but I would that they had another repository.

It was my good fortune to go over the house before it had undergone this metamorphosis. It was occupied, in part at least, some eight or ten years ago, by a colored man, of the name of Stewart; a dealer in old clothes, who thought of buying the premises, and wanted my advice about it. I gladly availed myself of the opportunity to view them. The interior of the house was then, I should judge, in the same condition that it was when the worthy old soap boiler and

that sturdy rebel, (in youth as in age), his world-famous son, lived there. There were the very rooms in which the child Franklin played, the very stairs up and down which he romped, the very window seats on which he stood to look out into the street. The shop on the street was unquestionably the place where he used to cut wicks for the candles, and fill the moulds, and wait upon the customers. I pleased myself with imagining which room it was in which his father sat, patriarch-like, at his table, surrounded by his thirteen children, all of whom "Grew up to years of maturity and were married." And you may be sure I did not fail to take a peep into the cellar, where Poor Richard, in his infantile economy of time, proposed to his father that he should say grace over the whole barrel of beef they were putting down in the larder, instead of over each piece in detail, as it came to the table—a proposition which inclined the good brother of the Old South Church to fear that his youngest hope was given over to a reprobate mind, and was but little better than one of the wicked.

And I would have given a trifle to know which of the chambers it was that was Franklin's own, where he educated himself, as it were, by stealth—where he used to read "Bunyan's Works," in separate little volumes, and "Barton's Historical Collections,"—"small chapman's books, and cheap; forty volumes in all"—and Plutarch's Lives, not to mention "a book of De Foe's, called *An Essay on Projects*," and "Dr. Mather's, called *An Essay to do Good*," and where, too, his lamp (or more probably his candle's end) was "often seen at midnight hour," as he sat up the greatest part of the night, devouring the books which his friend, the bookseller's apprentice, used to lend him over night, out of the shop, to be returned the next morning. How the rogue must have enjoyed them. Seldom have literary pleasures been relished with such a gusto as by that hungry boy.

It will not be many years before this monument of the most celebrated man that Boston, not to say America, ever produced, will be demolished, and the place that knows it will know it no more, unless something be done to save it. It will be a burning shame and a lasting disgrace to Boston, with all its wealth and its pretensions to liberty, and its affection of reverence for its great men, to suffer the most historical of its houses to be destroyed, when the rise of real estate in that neighborhood shall seal its doom. It is a shame that it has been left so long to take the chances of business. It should have been bought years ago, and placed in the hands of the Historical Society, or some other permanent body, in trust to be preserved forever in its original condition. It is not too late to restore it to something like its first estate, and to save it from utter destruction. If it be not done, it will be a source of shame and sorrow when it is too late.

The house in which Franklin was born has been destroyed within this century. That house stood in Milk street, a little below the Old South Church, on the other side of the way, and the spot is marked by a "Furniture Warehouse," five stories high, which forms a fitting pendant to the Bonnet warehouse, in Hanover street. The printing office of James Franklin, where Franklin served his apprenticeship, where he used to put his anonymous communications under the door, where he used to study when the rest were gone to dinner, and where he used sometimes to get a flogging from his brother—was in Queen street, nearly opposite the Court house, on the corner of Franklin Avenue, which, if I am not mistaken, derives its name from this curious circumstance.

"WHERE ART THOU?"

Every sinner is where he ought not to be—in a false position as it respects God and truth, duty and salvation; and retaining his present character and place, he is sure to be undone for ever. He is in his sins; he has never repented of them nor forsaken them. They invest him with a character which challenges the Omnipotent abhorrence; they tower round his path like Alpine heights of guilt and corruption; every one of them has a voice which cries to heaven for judgment; and if he is not rid of them, they will sink him into perdition with the weight of a mighty millstone.

He is in the pathway of eternal ruin. His feet take hold on death. He is pursuing a career which ends in destruction. He is rushing with fury in his heart to the doom of the incorrigible. He is defying the wrath and despising the mercy of the great God. A prey to the passions of the flesh, he has passed the limits of divine forbearance, and sealed his eternal doom in hell.

He is in a state of awful condemnation. His sins have already found him out. The penalty of a violated law hangs over him. Conscience forebodes the coming wrath. The chains of fear, and guilt, and misery are woven by him. Heaven is out against his wickedness. The just and merciful God is against him, and the day of doom and vengeance is not distant.

He wanders in a land of darkness and gloom. Where the sun is, he sees the light of day never comes; the voice of heaven and peace is never heard; the notes of pardoning mercy never break on the ear and rejoice the heart. It is a region of sadness and gloom; the land of the shadow of death. Evil spirits walk it; dismal sounds are heard in it; and death and despair reign over it. The soul that dwells here finds no inward peace; dark thoughts fill the mind, evil passions rage, and all within and around is blight, and dreariness and wretchedness. He walks on the brink of the grave, and the next step may be into it. He has no security for his life; he may die at any moment. God demands of him obedience or obligation to keep him alive; single hour; he is unworthy of life, and exists by mere permission of sovereign mercy. Death is always at his heels, ready to strike him down the instant leave is given, and diseases lurk in every path to waste and destroy. "Counting on long years to come," flatters his soul with the union of a future repentance, he may be snatched from life and hope, without time to utter one cry for mercy—stand at the bar of eternity in all his unrepented guilt.

The sinner is ever under God's immediate eye. He saw the first sinner when he took and ate of the forbidden fruit; he saw all his conduct, and knew all his thoughts during the hours which succeeded the transgression; he saw what fear, and shame, and conscious guilt seized upon him at his approach; and he saw him in his hiding place, vainly seeking to escape from pursuing justice. God sees the reader, sees every sinner in all his ways. He sees him in secret, when he is bold to sin because no visible eye is upon him; and he sees him in the open day, when he is bold to sin because he will veil his evil deeds. He sees him in the refuge of lies and false hopes to which he betakes himself, to escape from the truth and his own honest convictions. He sees him in his family, in the sanctuary, and during the business hours of each day; in all his plans of gain and over-reaching, by day and by night, at home and abroad, in his thoughtful hours and in his merry moods, at all times and in all places, the flaming eye of God is upon him; it reads his inner thoughts; it searches his path and knoweth all his goings; it penetrates the profoundest solitude of his being, and pervades it in its length and breadth, as with the light of a thousand suns.

He is in the hands of an angry God. Omnipotence surrounds him, and escape is impossible. He is in the power of Him whose arm spans the universe, and crushes worlds in the day of his wrath. He is at the disposal of One whose every favor has been slighted, whose mercy has

been perverted, and whose justice has been insulted; and he will deal with the sinner as he pleases, in strict accordance with the fearful declarations he has made; and no creature shall dare to interfere, none shall be able to deliver from his avenging hand. Let that mighty One, whose authority, and goodness, and wrath, every living sinner practically despises—let him but utter the word, and the daring worm shall in a moment cease to be. What a position to be in! What a character to maintain! Merciful God! put forth thy hand, not in wrath to crush, but in mercy, to save the creatures whom thou hast made.—N. Y. Evangelist.

BETHLEHEM.

As I sat on a tomb in the Turkish cemetery, the next morning, (March 30), watching the preparations for our departure, I almost dreaded the interest which every day would now bring, after the calm and quiet weeks we had spent in the Desert. Our encampment looked much the same as it had done every morning for a month past; the Arab servants busy in taking down and packing the tents, and a noisy quarrel going on in the midst—(about a pistol having been stolen from one of the tents)—and the differences were only that there were spectators standing by, and that our camels had given place to horses and asses. But instead of the rocks and sands of the hills where Abraham spread his flock, and the spot where he and his family lay buried. And before him, I should see the place where David was born and lived his shepherd life, and where Jesus was born. We had only twenty miles to travel this day to Bethlehem, but it was quite enough, for we were eager about every old tree, and well, and hill-top. The shrubs grew finer, and the wild flowers more abundant, the whole way; though the hills of Judah were wild and story in parts, and no longer fit for pasturing such flocks as covered them when Abraham lived among them, or when the Hebrews drove in their cattle from the desert, or when David in his boyhood amused himself with slinging smooth stones from the brook, while his father's sheep were feeding on the slopes. We sat down to rest and eat under the shade of a rock and a spreading tree; and for the hundredth time since we left Egypt it occurred to me how little we in England can enter into the meaning of David, when in his Divine songs, he speaks of the shade of rocks, and of the beauty of "a tree planted by rivers of water," and all such cool images. When one has been slowly pacing, on hour after hour, over glaring sands or heated rocks, under a sun which makes every bit of leather or metal, and even one's outer clothing, feel scorching hot, and oppressing one's very breathing, the sight of a patch of dark shade is welcome beyond belief; and when one has dismounted, and sat down to rest and eat under the shade of a rock and a spreading tree; and for the hundredth time since we left Egypt it occurred to me how little we in England can enter into the meaning of David, when in his Divine songs, he speaks of the shade of rocks, and of the beauty of "a tree planted by rivers of water," and all such cool images.

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Our first sight of Bethlehem was beautiful. We came upon it suddenly, just when the yellow sunset light was richest. Bethlehem was on the rising ground on our right, massive-looking (as all the villages of Palestine are) and shadowy, as the last sun rays passed over it to gild the western hills, and another village which there lay high up, embosomed in fig and olive orchards. The valley between, out of which we were rising, lay in shadow. Before us, perched on a lofty ridge which rose between us and Jerusalem, was the Convent of St. Elias, which we were to pass tomorrow, I was sorry to turn away from this view; but we had to take the right-hand road, and ride through the narrow streets of the village to the convent, built over the spot where Jesus is believed by the friars to have been born.

It was too late this evening to see any of the sacred localities; but it was quite enough to have the moonlight streaming in during the whole night through the window of my lofty convent chamber, and to think that on this hill place the greatest valley between, out of which we were rising, lay in shadow. Before us, perched on a lofty ridge which rose between us and Jerusalem, was the Convent of St. Elias, which we were to pass tomorrow, I was sorry to turn away from this view; but we had to take the right-hand road, and ride through the narrow streets of the village to the convent, built over the spot where Jesus is believed by the friars to have been born.

NEWSPAPER BORROWERS.

"I want you to go over to Mr. Mason's, and borrow me his newspaper," said a man well to do in the world, to his son Robert, a lad of thirteen.

"But, father, he can't have had it more than an hour," remonstrated Robert.

"All the better for that, my son; I like to see the news before it is old."

"But I don't think Mr. Mason has had time to read his paper. The last time I went to borrow it from him, he said he had hardly looked into it, and he seemed as if he did not wish to lend it."

"He is very disobliging, then, to be unwilling to lend a newspaper to a neighbor."

"Why, he pays for it, and shouldn't he have the first reading of it?"

"Don't talk about what you don't understand, Robert, but go to Mr. Mason, and ask for the paper."

Robert slowly and reluctantly obeyed, and in a few minutes returned with the borrowed paper, which the owner had not yet found opportunity to open.

And this is but one among a multitude of incidents of similar character, which are constantly occurring, to the great annoyance, and sometimes to the serious disadvantage of those who subscribe and pay regularly for the newspapers which they read. Numerous instances of constant and indiscriminate borrowing, in which the lender has been exposed to much inconvenience, and vexation, have come within my own personal observation.

Quite recently, I heard a gentleman remark that when he commenced taking a certain newspaper, he resolved that he would never lend it, until he had first read it himself. He persisted in this determination, notwithstanding considerable importunity on the part of some of his neighbors, until about three months after his subscription, the paper was regularly missing for several hours after it should have made its appearance. The paper-carrier was accustomed to leave it on a table in an outer entry of the house. The gentleman ascertained that a near neighbor, who took no newspaper in the regular way, and whose property was more than three times as much as his own, was in the habit of watching the carrier, and possessing himself of the paper as soon as it was left. After reading it to his satisfaction, he returned and replaced it.

In view of such cases—and they are by far more numerous than is generally supposed—we have but one word of advice for the newspaper borrowers—Subscribe, and pay regularly for your papers.—Traveller.

NORWEGIANS AT THE WEST.

The American Bible Society has recently published the following extract of a letter from a clergyman:

"A pious young man, a Norwegian, commenced to study with me two years since. He has made almost unexampled proficiency in his studies, is an humble and devoted Christian, and now promises to be a man of great usefulness among the thousands of Norwegians who have immigrated to this western country. He is preparing to preach the gospel among them. We obtained for him last fall a commission as colporteur among them, in which service he spends three or four months in a year, until he shall have completed his studies, and shall enter fully on the ministry. There are already more than 20,000 Norwegians west of Michigan Lake, and their numbers are increasing by the immigration of thousands annually. They are located in settlements chiefly by themselves, varying from three hundred to two thousand in each. All can read the Danish language, but few comparatively can read English. Their children and youth are fast learning our language, so that our tracts and Bibles distributed among them will find some one to read them, in very many of their families. Their own literature is extremely limited, not exceeding half a dozen books to a house among them. They are generally eager for knowledge, and are disposed to read their own native land, and the church of their own native land, as you know, embraces almost the entire population, so that all who come here are already members. The mass, however, are wholly destitute of evangelical knowledge and vital piety. Such is the condition of the ministers of the establishment, a few of whom are here, doing what they can to keep out the light of truth, and continue the people under the dominion of their dead forms and ceremonies. There is but one evangelical minister among them, who, in connection with the young man above alluded to, has already organized five evangelical churches in their different settlements. God has brought almost the entire population within the reach of Christian effort."

RELIGION OF THE CHINESE.

A missionary, after describing the different religious sects of the Chinese, adds:—

"But the God who, of all others, most worshipped in China, as every where else, is *Mam-moon*. The Chinese are emphatically a worldly people. To the world they give the real homage of their hearts. They live greedily for the present life. What is to be their state after death, they know not, nor do they care. The doctrine of the metempsychoses is very commonly received, but there are few, if any, who entertain any fixed or definite views. It is a prevalent notion that man is possessed of three souls, of which at death one enters the place of departed spirits, another enters the tomb with the body, and the third remains with the tablet of the deceased, which is worshipped. Accordingly, when a death takes place at a distance from the family, priests are employed to call back the wandering spirit to the family abode, and the tablet of the dead. Yet there is a general belief in some kind of future rewards and punishments, and when a death occurs, priests are almost always called in to offer prayers for the soul of the departed. If the certainty concerning those things which lie beyond the grave, which is enjoyed by those who live under the light of revelation, fails in so many instances to arouse the heart from its natural apathy and indifference, we cannot look for anything better among those whose views are shrouded in obscurity and uncertainty. Occasionally, indeed, some are found among the more aged, who, as they become sensible of their declining strength, manifest a solicitude to secure happiness after death, but in general the approach of death is regarded with indifference. It is not surprising, therefore, that the crime of suicide should prevail, as it does, to a fearful extent. There is nothing to restrain from its commission but the natural love of life. When trials and hardship render life a burden, or when anger, or despair, takes possession of the mind; or even when a family brawl, or harassing creditors, or impending disgrace, cast a cloud over the pathway of life, death is readily embraced as a protecting friend. The instrument of self-destruction, in almost all cases, is the poisonous drug which is gnawing upon the vitals of China herself. Opium secures an easy and bloodless death, and those who would not have recourse to resort to more violent means, gladly avail themselves of its aid, to rid themselves of the sorrows of life."

A STORM IN THE POLAR SEA.

One of the grandest scenes that can be witnessed in this world, is a storm in the Polar Sea, and the collision of the mountain icebergs which tower in some instances several hundred feet above the level of the sea. The ocean violently agitated, is at all times a sublime and awful sight; but when, in addition, an encounter occurs between the icebergs, which is set in motion with violence equal to its own, its effect is prodigiously increased. At one moment, says Beechey, in his "Voyage towards the North Pole," it bursts upon the icy fragments, and buries them many feet beneath its waves; and the next, as the buoyancy of the depressed body struggles for the ascendancy, the water rushes in foaming cataraets over its edges, whilst every individual mass, rocking and laboring in its bed, grinds against and contends with its opponent, until one is either split with the shock or is upheaved upon the surface of the other. Nor is this collision confined to any particular spot, but is going on as far as the sight can reach, and when, from this convulsive scene below, the eye is turned to the extraordinary appearance of the sky above, where the unnatural cleanness of a calm and silvery atmosphere presents itself, bounded by a dark line of stormy clouds, as if to mark the confines within which the efforts of man would be of no avail, the reader may imagine the sensation of awe which must accompany that of grandeur in the mind of the beholders.—Sailor's Magazine.

CASE OF SOMNAMBULISM.

Altogether the most interesting case of somnambulism on record, is that of a young ecclesiastic, the narrative of which, from the immediate communication of an archbishop of Bordeaux, is given under the head of "Somnambulism," in the French Encyclopedia. This young ecclesiastic, when the archbishop was at the same seminary, used to rise every night, and write out either sermons, or pieces of music. To study his condition, the archbishop betook himself several nights to the chamber of the young man, where he made the following observations:—"The young man used to rise, to take paper and to write. Before he wrote music, he would take a stick and rule the lines with it. He wrote the notes, together with the words corresponding with them, with perfect correctness. Or when he had written the words too wide, he altered them. The notes that were to be black, he filled in after he had completed the whole. After completing a sermon, he read it aloud from beginning to end. If any passage displeased him, he erased it, and wrote the amended passage correctly over the other: on one occasion, he had to substitute the word 'adorable' for 'divine,' but he did not omit to alter the preceding 'ce' into 'cet' by adding the letter 't' with exact precision to the first word written. To ascertain whether he used his eyes, the archbishop interposed a sheet of pasteboard between the writing and his face. He took no notice of the sheet, but went on writing as before. The limitation of his perceptions to what he was thinking about, is very curious. A bit of aniseed cake that he had sought for, he ate approvingly; but when, on another occasion, a piece of the same cake was put in his mouth, he spat it out without observation. The following instance of the dependence of his perceptions upon, or rather their subordination to, his preconceived ideas, is truly wonderful:—It is to be observed that he always knew when his pen had ink in it. Likewise, if they adroitly changed his papers when he was writing, he knew it, if the sheet substituted for it was of different size from the former, and he appeared embarrassed in that case, but if the fresh sheet of paper, which was substituted for that written on, was exactly the same size with the former, he appeared not to be aware of the change. And he would continue to read off his composition from the blank sheet of paper as fluently as when the manuscript lay before him; nay, more, he would continue his corrections, and introduce his amended passage, writing it upon exactly the place of the blank sheet which it would have occupied on the written paper."

A REVOLUTIONARY LETTER.

PHILADELPHIA, July 5th, 1776.

Sir,—Yesterday the greatest question was decided which was ever debated in America, and greater, perhaps, never was or will be decided among men. A resolution was passed, without a dissenting colony, that THESE UNITED STATES ARE, AND OF RIGHT OUGHT TO BE, FREE AND INDEPENDENT STATES.

The day is past. The fourth of July, 1776, will be a memorable epoch in the history of America. I am apt to believe it will be celebrated by succeeding generations as a great anniversary Festival. It ought to be commemorated as the day of deliverance, by solemn acts of devotion to Almighty God. It ought to be solemnized with pomp, shows, games, sports, guns, bells, bonfires, and illuminations from one end of the country to the other, from this time forward for evermore. You will think me transported with enthusiasm, but I am not. I am well aware of the toil, and blood, and treasure, that it will cost to maintain this declaration, and support and defend these States; yet through all the gloom I can see the rays of Light and Glory—I can see that the end of this struggle is not distant, and that posterity will triumph, that you and I may rue, which I hope we shall not.

I am, &c., JOHN ADAMS.

DR. CHANNING'S LAST DAYS.

Rev. Dr. W. E. Channing, if not the father of Unitarianism in this country, was one of those most active and successful in promoting it. His polished eloquence gave him, in connection with his general refinement and high moral tone, a notoriety which none of his class could enjoy. Dr. C. was originally Orthodox, if we are to judge from the original doctrine of the Trinity, but gradually sunk down till he became a mere Unitarian, regarding Christ only as a highly virtuous man, and his religion only an excellent system of ethics. With these sentiments, we suppose, we fear, he died; but we find, in an instructive little volume, by Rev. Dr. Burgess, of Hartford, Conn., a statement which, to our mind, implies that in his last days Dr. Channing felt the chilliness and meagreness of his system, and would fain, if it had been possible, have put into it a life and power which properly belong not to it, or to any system which does not make Christ "very God" as well as "very Man." Dr. C. died in 1842. During that year, the noted Mr. Brownson, who had been a theological follower, and styled himself a spiritual son of Dr. C., addressed him a letter, declaring he had discovered the hollowess of the system which they both in common held, and that it satisfied neither the claims of truth nor the wants of the human heart.

What effect this warning had cannot be known; but it appears, that attending a meeting of a society in Lenox, Mass., soon after, Dr. C. delivered an address, in which he used language, which, to say the very least, sounds strange to our ears, coming from the lips of a man of his views.—As if, says Dr. Burgess, through all his negotiations a gleam from the heaven of truth had shot in at sunset, he said, "the doctrine of the Word made flesh, shows us God uniting himself most intimately with our nature, manifesting himself in a human form, for the very end of making us partakers of his own perfection." "The doctrine of grace, as it is termed," he said, "reveals the Infinite Father imparting his Holy Spirit, the best gift he can impart, to the humblest human being who implores it." In the concluding paragraph, he uttered what, as a rhetorical apostrophe, would be almost profane, and as a prayer, would be at variance with the efforts of his life:—"Come, friend and Savior of the race, who didst shed thy blood upon the cross, to reconcile man to man, and earth to heaven!" A few days after, he died at Bennington, Vt.—Southern Churchman.

LINES PAINTED ON A CLOCK.

Here my master bids me stand,
And mark the time with faithful hand;
What is his will my delight,
To tell the hours by day and night.
Master—be wise, and learn of me,
To serve thy God as I serve thee.

CONVERSATION.—Be sure of the fact before you lose time in searching for a cause. It is as obliging in company, especially of superiors, to listen attentively, as to talk pertinaciously.

In disputes upon moral or scientific points ever let your aim be to come at truth, not to conquer your opponent.

TERMS

OF THE HERALD AND JOURNAL.
The Association of brethren who undertake the risk of care